

TWO HURRIAN WORDS IN ARMENIAN

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Since Msérianitz¹ reported on the Urartian substratum in Armenian, in a paper read before the XII. Internationaler Orientaliste-Kongress in Hamburg in 1902, there has been fairly steady research made on the detritus of the ancient Anatolian languages left in Armenian as loan words. Additional Urartological comments were made by Safrastian, Bănăţeanu and Ghapantsian.² Ghapantsian³ brought in Hurrian, a language considerably similar to Urartian. Hittite, which was deciphered later than Urartian, soon was analyzed, and the first correspondences with Armenian were suggested by Martirossian who was followed by Ghapantsian, Schultheiss and others.⁴ It would appear that all the principal surviving languages of eastern Anatolia, with the exception of Hattic, might have left their imprint in the Armenian lexicon.

It is not difficult to assume that the Armenians were present in eastern Anatolia at the time the Urartians were at their peak, for it is acknowledged that the Armenians replaced the Urartians, after 650 B. C., as the principal power in that area. The single significant recorded historical instance that supports this view is the statement by Darius the Great (DB 2.42-47) that it took him three campaigns to subdue the energetic Armenians. For the most part, Darius was able to subdue the various other tribes in single campaigns; that it took him three campaigns to put his yoke on the Armenians implies that they were not only present in significant number, but also that they were well organized and well trained by the year ca. 530 B. C. The passage in Kent's version of the Old Persian inscriptions⁵ reads: "Said Darius the King: Again a third time the rebels assembled [and] came out against Dadarshi to join battle. A fortress by the name Uyama, in Armenia—there they joined battle."⁶

It is from this base that we can project backwards in time and suggest that it is likely that the Armenians had contact with the Urartians before 650 B. C. To establish more distant connections with the Hittites we would have

to suggest an Armenian presence in eastern Anatolia before 1200 B. C., the approximate date of the collapse of the Hittite Empire.⁷ And, presumably, there should have been earlier contact. The contact with the Luwians could have been later, for these more southern people remained vigorous, in various forms, well into the middle of the first millennium.

It is impossible to say which of these four languages (Hittite, Hieroglyphic Luwian, Hurrian, and Urartian) were the direct contributors of the eastern Anatolian vocabulary absorbed by the Armenians. In a most simplistic sense we could state that the Armenian lexicon was fleshed out by independent additions from all four cultural groups, though this is probably not the best conclusion. Equally we could suggest that the Hurrian and Urartian words came in through only one source, but because the two languages are so similar, it is impossible to determine which language the words actually originated in. And, because of a high degree of similarity between Hieroglyphic Luwian and Hittite, we would face the same problem of exact identification there as well. Simply because an Armenian word is identified in Hittite does not mean that Hittite was the actual source; it appears so only because we have no record of the Hieroglyphic Luwian word remaining. The same is possible for Hurrian or Urartian. And, there is a still different possibility. Remembering that Hurrian was no doubt a well known language within the Hittite Empire, we could suggest that all four of these linguistic tailings would have come into Armenian from just one source: Hittite. The Urartian words are just Hurrian words in disguise, and these Hurrian words were part of the collected vocabulary of the frequently bilingual educated Hittite class. Thus, the original source of the vocabulary—whether multi-sourced, or of a single source—cannot yet be stated.

We call these two loans into Armenian which I deal with below "Hurrian" simply because they occur in Hurrian texts; they could as well be Urartian, for they conform perfectly well to Urartian patterns. And since at least one of them was spoken on Hittite territory, and found on an inscription in the archives from Boğazköy, we could easily suggest that the words were in the Hittite vocabulary as well.

(1) Hurrian awari 'field.'

This word can easily be related to Armenian agarak 'idem.' The pre-Armenian intervocalic -w- in Hurrian awari would regularly have become Armenian -g-;⁸ the final -i of Hurrian awari would have been dropped in accordance with the Armenian law of final syllables. The suffix -ak was a

later addition, a suffix that can be added to a word of any origin.⁹ Thus Hurrian awari > Proto Armenian *awar > agar-ak, according to standard phonetic rules.¹⁰

The Hurrian word is quite solidly established, appearing over twenty times in Hurrian literature.¹¹ Its meaning is made further secure from a bilingual text of Ras Shamra,¹² where we find the correspondence Hurrian awari = Akkadian eq[lu] = Ugaritic šadu. Similarly, in Nourgayrol's study¹³ we find the parallel MAL//GÁN: elq(?)lu: a-wa-ar-ri, where the meaning of the Hurrian awari is again made clear by the Akkadian and Sumerian equivalents. There are, thus, no phonetic or semantic problems with the etymology, it seems secure.

(2) Hurrian, Kade 'a grain, frequently of wheat.'

This word can be related to Armenian kut 'idem,' and though this word is abundantly common in the modern dialects, its early history is a bit vague, becoming secure only in the Middle Armenian period where it appears in such writers as Davit' Anyaṭt' and Samuēl Anec'i. In the earliest period it is cited only in two sources, one of which was a translation from the Greek: the Hexaēmeron of St. Basil; and the other was from the Syriac: Ephraem's Commentary on the Harmony of the Gospels. Neither is an unimpeachable source for the legitimacy of the word. St. Basil's Armenian text is hopelessly corrupt, a fact that has been well noted.¹⁴ The text of St. Ephraem is more reliable,¹⁵ and it is assumed that the manuscript has suffered little scribal malfeasance. Yet, those few instances cannot establish the early legitimacy of the word. A use in a compound appears in Eznik, ktik 'a small grain,'¹⁶ which is helpful. It seems, then, that we have some evidence for the use of the root kut from the fifth century; Middle Armenian literature is more precise, but the attestation is made entirely clear in New Armenian where we find such additional compounds as ktap 'a bun made of wheat'¹⁷ and ktaman 'the crop of a fowl.'

And though Hurrian kade is uncommon, being recorded only twice in extant Hurrian texts, its meaning is quite clear. F. Thureau-Dagin,¹⁸ in a lexicographic tablet, records (column 2, line 10) the Sumerian ŠE 'a grain' in apposition to Hurrian ka-te-ni-we.¹⁹ The other source is published in KUB XLV 47 III 8, a badly fragmented tablet where we can only read Dga-te-e-na which Laroche²⁰ notes as an 'attribut de Nikkal.'²¹ This second citation is not particularly helpful.

The semantic accord between Hurrian kade and Armenian kut is exact,

and, as near as we can tell, the correspondence between obstruents is satisfactory; our problem lies in the interior vowel of the Armenian word kut. However, there is a parallel found in the Armenian proper name Tork'/Turk' which is, presumably, a Hittite or Luwian loan.²² In Hittite we find the proper name Tarḫu-, a god of violent storms which is probably related to the adjective Hittite tarḫuili- 'heroic.' The same god appears in Hieroglyphic Luwian as Tarḫuzarma, in Hattic as Taru, a storm god, in Asiatic Greek as Tarkozarmas, Lycian trqq. Armenian Tork'/Turk' is a powerful hero whom Nerses Snorhali describes as 'more powerful than Samson,'²³ and there seems to be little question that Hittite Tarḫu- engendered Armenian Tork'/Turk', of which the spelling Turk' is of special interest, for it supports a view that Armenian u can replace an Anatolian a.

There has been further recent comment on Hurrian kade by Ivanov²⁴ where a parallel is drawn from Lycian khththa as well as Lycian khade-wati 'god of grain.'²⁵ We have the following matrix:

Armenian	Hurrian	Hittite	Lycian	Asiatic Greek	Hattic
<u>kut</u>	<u>kade</u>	(<u>ḫalki</u>)	<u>Khththa</u>	<u>Kadrema</u>	---
<u>Turk'</u>	---	<u>tarḫu-</u>	<u>trqq</u>	<u>Tarkozarmas</u>	<u>taru-</u>

It thus appears that we can suggest, in addition to the appropriate semantic rapport, a fairly precise phonetic rapport as well.²⁶

This will give us, altogether, eleven possible correspondences between Hurrian and Armenian:²⁷

Hurrian ašte 'female'; Armenian ast-em 'to get married'; cf. Russian žen- 'female'; ženit'sja 'to get married.'²⁸

Hurrian ḫinzuri 'apple'; Armenian xnjor 'idem.'²⁹

Hurrian ner 'sister-in-law,' Armenian ner 'idem.'³⁰

Hurrian pal- 'beg,' Armenian paḫ-at-em 'idem.'³¹

Hurrian pali 'canal,' Armenian paḫ-em 'excavate,'³² also note Urartian pili 'canal.'

Hurrian puḫ- 'to change,' Armenian p'ox-em 'idem.'³³

Hurrian tarmane 'spring of water,' Armenian tarma-ḫur 'well-water,'³⁴ also note Urartian tarmana 'spring of water.'

Hurrian tuldi 'type of plant,' Armenian tut 'marsh-mallow, genus malva.'³⁵

Hurrian zarr/šarr 'slave,' Armenian caḫay 'servant.'³⁶

ADDENDUM

Among the Armenian people are many amateur linguists, intelligent and creative individuals who express a strong and imaginative interest in the history of their language. One such was a certain Bedros Effendi Kerestedjian who was the head of the Translations and Foreign Correspondence Department at the Treasury of the Ottoman Government (1864-1909). He prepared a collection of etymological notes that were recently published in Amsterdam.³⁷ His work cannot be taken seriously since he had no grasp of the restraints that technical training in linguistics places on a scholar. And, among all the material that he churned out, little is of interest. Another such "linguist" was Morayr Vrouyr who published a lengthy series of etymologies in Antwerp.³⁸ Again, the bulk of the material is nonsense. However, there do remain a few shining nuggets that are worth considering quite seriously which pertain to Urartian loans in Armenian. Vrouyr, from his listing of twenty-one Armenian-Urartian correspondences, has about a half dozen that stand up under close inspection. Among these half dozen are two that have not been suggested before. They are:

Urartian ulgu 'life,' Armenian oġ 'alive, living.'

Urartian barharšu- 'to destroy,' Armenian xarxar-em 'idem.'³⁹

Both Urartian words are well established, and their exact meaning is not open to question. The correspondence ulgu/oġ is of particular interest since it shows a Hurrian plosive expressed in the more sensitive Armenian alphabet as an affricate, a reflex for which there has been only minimal support in spite of the logical potential for such a phoneme in the ancient languages of eastern Anatolia.⁴⁰

NOTES

¹L. Msérianitz, "Les éléments ourartiques dans la langue arménienne," Verhandlungen des XIII Internationalen Orientalisten Kongresses (Leiden: Brill, 1904), 128-129.

²For references to the Hittite and Luwian substratum in Armenian see J. A. C. Greppin, "'Hittite' Loan Words in Armenian (synopsis)," Lautgeschichte und Etymologie, Akten der VI Fachtagung für Indogermanische und Allgemeine Sprachwissenschaft Wein, 24-29 September 1978. (Weisbaden:

Dr. Ludwig Reichert Verlag, 1980), 203-207.

³G. A. Ghapantsian, "Xurritskie slova armjanskogo jazyka," Izvestija AN ArmSSR (1951) 5.25-50. reprinted in Istoriko-lingvističeskie raboty. (AN ArmSSR, 1975), 2.270-305. "K ustanovleniju Xurritskogo termina ŠAPP-/ZAPP v značenii 'sluga, rab' po dannym Armjanskogo i Gruzonskogo i Lazomingrel'skogo jazykov," Izvestija AN ArmSSR (1951), 3.21-28. reprinted in Istoriko-lingvističeskie raboty, 2.306-316.

⁴For further references to the Hittite and Luwian substratum in Armenian see note 2 above and Greppin, "A Further Comment on the God Šanta-/Santōn," La Parola del Passato (1978), 138.411-413. "ArmenoLuwica," REArm 13 (1978), 000. "Hieroglyphic Luwian ma-tu-sa 'Arbutus' (?)," KZ 94.119-122.

⁵R. G. Kent, Old Persian Grammar, Texts, Lexicon (New Haven: American Oriental Society, 1953).

⁶This is the first unimpeachable reference to the historical Armenians that we have, though there appears to be some confusion even among specialists. S. Der Nersessian, The Armenians (London: Thames and Hudson, 1969), 20. followed by B. Brentjes, Drei Jahrtausende Armenien (Vienna: Verlag Anton Schroll, 1974), 47, 206. suggested that the Greek historian Hecataeus made the first reference to the Armenians, a supposition that cannot be true (for which see Greppin, "Fragmenta historicorum graecorum pertinentia ad res armeniacas," Drevnij Vostok 4 (1981), forthcoming).

⁷And though the Empire fell, there is no reason to assume that the people and their language disappeared immediately; we must assume that Hittite speech communities remained beyond the date of 1200 B. C.

⁸Compare Greek áwesa núkta 'spent the night,' Armenian aganim 'spend the night' IE *awes-.

⁹The suffix -ak is of Iranian origin, and highly productive; note Armenian aregaknak 'balcony' from the components areg 'sun,' akn 'eye' (also taken together with the meaning of 'sun') plus -ak. See Greppin, Classical Armenian Nominal Suffixes (Vienna: Mechitharisten Buchdruckerei, 1975), 31.

¹⁰This word, so attractively close to IE *agr- 'field' (Latin ager, etc.), has drawn the attention of many etymologizers. P. de Lagarde, Armenische Studien (Gottingen: Dieterisch'sche Verlagsbuchhandlung, 1877), 4. was the

first to note *agr-, a phonetically impossible Indo-European parallel; B. Xalat'ian, "Gitut'iwn dimaki tak," Handēs Amsoreay (1902), 309 suggested a rapport with Syr. akārā/ikkaru 'farmer,' which is weak semantically and fails phonetically; J. Karst, "Zur ethnischen Stellung der Armenier," Yušarjan (Vienna: Mechitharisten, 1911), 399-431. brought in Sumerian A. GÀR 'field' which has phonetic validity, but is improbable since we cannot in any way argue for contact between the Sumerians and the Armenians. It is chronologically improbable.

¹¹Principally investigated by C.-G. von Brandenstein, "Zum Churrischen Lexicon," ZA 46 (1940), 12.83-115.

¹²See E. Laroche, "Documents en langue hourrite provenant de Ras Shamra," Ugaritica V (1968). 450.

¹³J. Nourayrol, "Textes suméro-accadien des archives et bibliothèques privées d'ugarit," Ugaritica V (1968). 234.

¹⁴K. Muradyan, "Srbagrut'yunner Barseł Kesarac'u 'Vec'ōreay'-um," Banber Matenadarani 10 (1971), 43-51. and H. Y. T'oragian, "S. Barseł Kesarac'i, ir 'Vec'ōreay' čaterě ew Hay Targmanut'iwně," Bazmavep (1934), 11.327-336; 12.412-422.

¹⁵L. Leloir, Le témoignage d'Ephrem sur le diastessaron (Louvaine: Secretariat du Corpus SCO, 1962), passim.

¹⁶In the Venice text of 1826.175 we read: Orpēs . . . mrĵean . . . i ĵer žamanaks haneloy ztikh yorĵe anti. "And so in summer time, an ant pulls a tiny grain out of its hole."

¹⁷The suffix -ap can be found on xučap 'fright' (xuč 'scarecrow'). It is possible that xučap was in this shape before it came into Armenian since, had -ap been an Armenian suffixation, we would have expected *xcap.

¹⁸F. Thureau-Dagin, "Vocabulaire de Ras-Shamra," Syria 12 (1931), 238, 245, plate 50.

¹⁹Hurrian ni is an anaphoric suffix-connective; we is a genitive relational particle.

²⁰E. Laroche, Glossaire de la langue hourrite, première partie (A-L), RHA 34 (1976), 133.

²¹E. Laroche, Les noms des hittites (Paris: Klincksieck, 1966), 349.

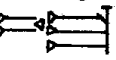
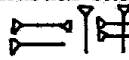
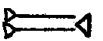
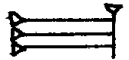

notes that Nikkal is a "déesse lunaire très répandue en Syrie du nord."

²²J. A. C. Greppin, "Armeno-Luwica," REArm 13 (1978), 000.

²³In the Venice text of 1830.538 we read: "(Tork') Manuk mi kayr i Hayk' govan, / k'an ězSamp'son ayl yaĥt'akan." The form Turk' is found in Samuēl Anec'i and Davit' Anyaĥt', the two Middle Armenian authors where we find kut.

²⁴Vjač. Vs. Ivanov, "Razyskanija v oblasti anatolijskogo jazykoznanija. 3-8," Ėtimologija 13 (1976), 155-162.

²⁵G. Neumann, "Beiträge zum Lykischen V," Die Sprache 20 (1974), 113. notes in the following passage: me ttłidi : ěni qlahi : ebijehi : nuñtāta : Añm[ā]ma : uwa se nijepi : zalatu : se ttiti ěni qlahi : ebijehi rñmazata : khththase : ada, for which he gives the translation "und es erhält (?) die Mutter des hiesigen Heiligtums montaliche Lieferung, aus Getreide bestehende, und zwar fünf (?) Ada." He adds that "Das se habe ich hier als ein 'exepegetischen und' übersetzt."

²⁶There actually remains some question, in my mind, whether the word in Thureau-Dagin's text should be read as ka-te. In his edition of the text, the sign  is read as ka, yet this is at best an unusual shape for it only approximately approaches the common form for ka: . As an alternate reading, suggested quote tentatively, I might propose that the first element () is an otherwise unknown logogram, followed by ku (). Thus we would read  as ?ku, thus giving us a welcome ?ku-te but a reading which would leave Dga-te-e-na even more perplexing.

²⁷Many others have been suggested, but most cannot at all be regarded as likely since semantic and phonological congruences have been treated too loosely.

²⁸Kapanejan, "Xurritskie slova," 31.

²⁹Ibid., 30-34.

³⁰Ibid., 28-29.

³¹Ibid., 39.

³²Ibid., 39-40.

³³Ibid., 39.

³⁴I. Diakanoff, Hurrisch and Urartâisch (Munich: Kitzinger, 1971), 85.

³⁵Kapanejan, "Xurritskie slova," 33.

³⁶Kapanejan, "K Ustanovleniju Xurritskogo Termina ŠAPP."

³⁷B. Kerestedjian, Études philologique et lexicographique (Amsterdam: Philo Press, 1969).

³⁸N. Vrouyr, Répertoire étymologie de l'arménien (Antwerp: T. Vrouyr, 1948).

³⁹Note also the surprisingly similar correspondence Hitt. halhaliya- 'fight, struggle,' Arm. xołxołem 'slaughter.'

⁴⁰N. Mkrtchyan, "Neue hethitiseh-armenische lexikalische Parallelen," Acta Antiqua Ac. Sc. Hungaricae 22 (1974), 313-319. has noted, among others; Hitt. kuskus- 'pound, bruise,' Arm. koškoč 'ruined, destroyed,' which is interesting.